Great End and Design

OF THE

True *Gospel Ministry*

DEMONSTRATED

FROM

The *Testimony* of HOLY SCRIPTURE, the *Practice* of the PRIMITIVE CHURCH, and the *Nature* of CHRISTIANITY.

By JOSEPH HUNTLEY.

LONDON:

Printed and Sold by T. SOWLE RAYLTON and LUKE HINDE at the *Bible* in *George-Yard, Lombard-street*, 1741.

[Price Three-pence.]

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THE PREFACE.

MY *Heart being filled with Gospel Love, and my Mind thereby engaged on behalf of many exercised ones, who, in great Bitterness of Spirit, are seeking the Beloved of Souls, our Lord* Jesus Christ, *the Saviour of the World, and are sorely troubled because they cannot find him; who are asking the Way to the Kingdom, but to their great Grief cannot obtain Information, and in Sorrow of Mind are running to and fro, expecting to hear one preach* Christ, *and another declare the* Way *to his* Kingdom, *but after all cannot be satisfied with their Accounts, but want to experience and know him for themselves: I, for the sake of such, have written the following Lines, in order that these honest Inquirers may be directed to the right Way, and may no longer be Strangers to the* Fold *of* Christ's Flock, *but may become his Sheep, and feed in his Pastures, which they have not yet found: And the Reason is plain, they have been seeking* Christ *too much without, in* Ceremonies, *and have been looking for the*

Kingdom *in* Forms, *and expecting to find his Paſture in* Shadows; *when as* Chriſt's Appearance *is* within; *his* Kingdom *is* in the Heart, *and his* Paſture *is* divine Subſtance; Bread *to the* Soul: *'Tis in the* Heart *he firſt appears, and begins his glorious Work; and 'tis there that he carries it on and completes it. For as he is the great* Maſter-workman, *he always begins at the right End; he makes clean the* Inſide *firſt, and then the* Outſide *becomes clean of courſe. When the Soul is cleanſed, as he is King, he eſtabliſhes his Kingdom therein, ſets up his Throne there, and preſides over the Will and Affections; ſo that the Lives and Actions of thoſe who are under his Government appear to be directed and influenced by an* All-powerful, All-wiſe, *and* Ever-juſt Governor: *And as his Appearance is thus* within, *and his Kingdom is thus to be eſtabliſhed* within, *ſo all who preach him ought to preach him not only as he was manifeſt* without, *thro' the Love of the Father, but alſo as he was manifeſted* within; *and all who ſeek, ought to ſeek him, wait for him, and look for him* within, *even in the* Heart, *where he begins, carries on, and finiſhes the great Work of our Salvation and Redemption. The Completion of which is the End and Deſign of his Coming, both outwardly in the Fleſh, and inwardly by his Spirit. And the manner of his proceeding in the Work of Man's Salvation and Redemption is, by gradually cleanſing his Inſide by the powerful Operation of the Spirit in and upon the* Heart, *not by external Ceremonies: They cannot do it; and indeed if they could, what need Chriſt to have*

 ſuffered,

suffered, *to reconcile us to God through his Blood, and to procure for us the Gift of the Spirit for the Salvation of our Souls? But Ceremonies and outward Ordinances being not effectual hereto, Christ* suffered *and* died, *and by his* Sufferings *procur'd of the Father this Gift, even a* Manifestation of the Spirit, which is given to every Man to profit withal. *And for this Cause have I written the following small Tract, to shew those who are running after Ministers, and following them for Direction in the weighty Work of Salvation, that the End of all true Ministry is,* to bring People to have an Eye to this divine Spirit or Gift of God in themselves; *to* mind the Appearance thereof, and the Discoveries it makes; *and to* submit to its powerful Operation; *that they may become not only the* Purchased *of the Lord by the Price of his Blood, but also the* Redeemed *of him by the Power and Virtue of his Spirit, and of the Number of those* who walk in the Light of the Lamb, and have their Garments washed and made white in his Blood; *then, and not till then, the Design of the* Death *and* Sufferings *of our Lord and Saviour* Jesus Christ, *will be fully answered to and in them, and they will know him to be God's Salvation, by saving them from the Dominion of Sin whilst in this World, and from the Wages thereof (which is eternal Death) in the World to come.*

Be pleased to observe, that though according to the Scriptures of Truth I have mention'd this Principle

Principle *under divers Appellations, as* Spirit of Truth, Grace, Voice, Light, Gift, Manifestation of the Spirit, *&c. yet I mean by them all but one and the same thing (tho' diversly termed according to its Operation) even the* Revelation of the Will and Mind of God, by the Spirit of Jesus Christ our Saviour, in the Souls of Men, immediately teaching and instructing them in order to their proper Advancement in the Way of Salvation.

JOSEPH HUNTLEY.

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THE
Great End and Design
OF THE
True *Goſpel Miniſtry*
DEMONSTRATED, &c.

THE great End and Deſign of all true Miniſtry is, to bring People to abide under the Teaching of Jeſus Chriſt himſelf, who is the great and ſupreme Miniſter under the Goſpel Diſpenſation; and herein conſiſts the Excellency of this Diſpenſation above all former Diſpenſations of God to Mankind: And notwithſtanding People ſeem ſo very ignorant thereof now it is come, yet the Prophets, long before it came, declared the Thing in very clear and intelligible Terms, particularly *Iſaiah* and *Micah*; for *Iſaiah* ſays, Chap. ii. verſ. 2, 3. *It ſhall come to paſs in the laſt Days, that the Mountain of the Lord's Houſe*

ſhall be eſtabliſhed in the Top of the Mountains, and ſhall be exalted above the Hills; and all Nations ſhall flow unto it. And many People ſhall go and ſay, come ye, and let us go up to the Mountain of the Lord, to the Houſe of the God of Jacob, *and he will teach us of his Ways, and we will walk in his Paths.* And *Micah*, Chap. iv. verſ. 1, 2. almoſt *verbatim* declares and confirms the ſame. From whence 'tis evident, that in the laſt Days, or Goſpel Diſpenſation, the *Mountain of the Lord's Houſe*, that is, the true Worſhip of the Lord, which by a *Metonymy* is called a *Mountain*, in Conformity to the then general Cuſtom of worſhipping upon Mountains, (as *Abraham* offered his Son *Iſaac* on Mount *Moriah*; the City of *Jeruſalem* is ſaid to be built on the ſame Mount; the *Samaritans* worſhipped on a Mount; *Balaam* offered his Offerings on Hills or Mounts; and the *Idolatrous Groves* were generally planted on Hills or Mounts) *ſhall be exalted above all others*: So the Prophet, in Alluſion to this Cuſtom, here proclaims, that *the Mountain of the Lord's Houſe*, or, in other Terms, the Worſhip which our great Lord and Saviour ſhould ſet up in his Church, under the Goſpel Diſpenſation, *ſhall be eſtabliſh'd in*, or upon, *the Top of the Mountains*, that is, over and above all the Ceremonial Worſhip of the *Jews*, and Idolatry of the *Gentiles*, and *ſhall be exalted above the Hills*, or above every Hill; and then *all Nations ſhall flow unto it*, and there will be many true Miniſters; for *many People ſhall go* forth, not ſet themſelves down at Eaſe in a lukewarm Condition,

Condition, but ſhall go and ſay, *Come ye, let us go up*, not go ye, as I bid you, but *let us*, both Miniſter and People, *go up together to the Mountain*, to the true Worſhip of the Lord, *to the Houſe of the God of* Jacob, to the Place where he delights to dwell; and *he will teach us of his Ways*, even the God of *Jacob* himſelf; and the Conſequence thereof will be, we can ſay, by his Aſſiſtance, *we will walk in his Paths*. Here then People may truly come to this Reſolution, but not before.

Here's a God at Hand; God with us, teaching us what to do, and what to leave undone; a ſure Guide! An infallible Teacher, that cannot err! A merciful God, that requires no more than he will enable us to perform! But inaſmuch as he is ſo merciful, he ſtrictly requires that we hearken to him, and for that End he inſpired his Great *Miniſter* of the Goſpel, the excellent Author to the *Hebrews*, to write to that People after this Manner; *God*, ſays he, *who at ſundry Times, and in divers Manners, ſpake in time paſt unto the Fathers by the Prophets, hath in theſe laſt Days ſpoken unto us by his Son*, Ch. i. verſ. 1, 2. And in order to engage their Attention to the Voice of the Son, he charges them *not to refuſe him that ſpeaketh: For*, ſays he, *if they eſcaped not who refuſed him that ſpake on Earth, much more then ſhall we not eſcape, if we turn away from him that ſpeaketh from Heaven*, which is the Son. Chap. xii. verſ. 25. So then 'tis the Son we ought to hearken to: 'Tis by him that God ſpeaks inwardly to us.

This is an eminent Advantage of this Diſpenſation; not only by his Servants, but immediately by his Son, God will *teach us of his Ways*; and by the Aſſiſtance of the Grace which he gives unto us, we may ſay, *we will walk in his Paths.* And this Revelation of the Son is what every Miniſter ought, as he is rightly mov'd, to bring People, or endeavour to bring People, to be acquainted with.

But here ſome may object and ſay, *How can we hear the Son, ſeeing he is long ſince aſcended into Heaven, and ſits at the right Hand of the Majeſty on high, glorified with the ſame Glory he had with the Father before the World began?*

This I allow to be a very common Objection. And in order to bring People to hear this great and ſolemn Voice, the Voice of the Son, 'tis abſolutely neceſſary that they ſhould be informed *how* and *where* they may hear it: In anſwer therefore to this Objection, I ſhall premiſe a few Things, as

1. That there is in every Man and Woman *a Principle*, that *condemns* for doing Evil, and *juſtifies* for doing well.

2. That this *Principle* is not *innate* in Man, as a Part or Quality of his Nature, but is a Gift of God, and above Nature; otherwiſe Nature would be divided againſt it ſelf: For Nature in its fallen Eſtate is prone to Evil, and therefore it would act againſt it ſelf, were it to reprove

it ſelf

it ſelf for doing that which is agreeable to its own Inclination, or to juſtify it ſelf for acting contrary thereto.

3. That this *Principle* is nothing leſs than the *Voice* of the *Son of God* ſpeaking in us, and to us, by his *holy Spirit*. And,

4. That this is the Way that God ſpeaks to Mankind under this *Goſpel Diſpenſation*.

Theſe Things being thus premiſed, it remains now to enquire what the Scriptures ſay in ſupport of them. Here we open into a large Field, wherein we are informed, *That God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting Life*, John iii. 16. That this Son *was God; was in the Beginning with God; was he by whom all things were made*: (So that Man is a Part of his Creation) *That in him was Life*: And is ſtill, for he is God and changeth not. That *the Life was the Light of Men*; and that *That Light was the true Light, which lighteth every Man that cometh*, take notice, *every Man that cometh into the World*, John i. 1, 2, 3, 4, 9. So that from hence 'tis evident, *that* which diſcovereth to us our States and Conditions, and reproveth and condemneth us for Sin, is this *Light* of *Chriſt*, this *Son of God*; the *Word* of *God*, that *was in the Beginning with God, and was and is God; by his Light, which is the Life of Men*, if they give heed unto it: But too few mind it. *It ſhines in Darkneſs*,

Verſ. 5.

Verſ. 5. in our dark Hearts, *but the Darkneſs comprehends it not*: it don't conſider it; it don't underſtand what it is: And the Reaſon is, becauſe it don't appear in a way ſuitable to the Inclinations of the natural Man; it appears to reprove Sin: *All things that are reproved are made manifeſt by the Light*, Eph. v. 13. But Man in his fallen State loves Sin, and turns his Back upon Reproof; *And this is the Condemnation*, (we have our Saviour's own Words for it) *that Light is come into the World, but Men love Darkneſs rather than Light*; and the Reaſon why they love Darkneſs is, *becauſe their Deeds are evil.* For, *he that doth Evil*, is ſo far from coming to the Light, that he *hates it, and will not come to it, leſt his Deeds ſhould be reproved.* A very ſubſtantial Reaſon! But the Caſe is quite otherwiſe with him that does the thing that is Right, that loves Religion, and does the Truth, *he comes to the Light, that his Deeds may be made manifeſt, that they are wrought in God*, John iii. 19, 20, 21. He then need not be aſhamed; his Deeds are wrought in God. They will ſtand the Tryal both before God and Men. This Light of Chriſt then is the *Principle* that reproves Men in the Secret of their Conſciences when they do the things that are evil, and juſtifies them when they do well: And is called *Light*, when ſpoken with reference to our diſcovering his Operations by Sight; and *Voice*, when applied to our * Hearing. And this *Principle* is the *Grace* of

* *Inward Sight and Hearing is here intended; for the Soul has its Senſes as well as the Body.*

of *God*: Therefore not *innate* in Man, as a Part or Quality of his Nature, but the *free Gift of God* to Mankind, in order for their *Salvation*, as saith the Apostle *Eph.* ii. 8. *By Grace ye are saved thro' Faith; and that not of your selves, it is the Gift of God.* And this Grace of God is that universal Teacher, of which the Apostle says, *The Grace of God, that bringeth Salvation, hath appeared to all Men, teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, Righteously and godly in this present World; looking for that blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ; who gave himself for us; that he might redeem us from all Iniquity, and purify unto himself a peculiar People zealous of good Works*, Titus ii. 11, 12, 13, 14. This is the Operation of this *Grace* of *God*; it appears to all; and if given heed unto, it brings Salvation to all, but in a way contrary to People's carnal Inclinations; for it teaches to deny *Ungodliness*, all manner of *Wickedness*, and *worldly Lusts*; the *Lusts of the Flesh*, the *Lusts of the Eye*, and the *Pride of Life*. After that Part is obeyed, it teaches us to do things of quite a contrary Nature, even *to live soberly*, which is a brave Lesson; for by this a Man is taught *Temperance*, *Charity* and *Meekness*, and whatsoever else relates to the good Management of himself towards himself. *Secondly*, to live *Righteously*, which is as great a Lesson as the former; for by this means we are taught to deal justly, equally and honestly with our Neighbours: And *lastly*, it teaches us to live *Godly*, which may be called

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the greateſt Leſſon of all; for by it we are taught to diſcharge our Duty towards God piouſly, faithfully and devoutly: And that we may with Cheerfulneſs come up in the full Diſcharge of theſe Duties, it teaches us ſomething more for our Encouragement, and that is, to *look for*, or expect, *the bleſſed Hope and glorious Appearance of the great God, and our Saviour Jeſus Chriſt*, of whom the holy Apoſtle hath promiſed, *that unto them that look for him ſhall he appear the ſecond Time, without Sin*; that is, without again being a Sacrifice for Sin, *unto Salvation*. This is worth looking for, and waiting for; for unto them that thus look, or wait for him, which Words are ſynonymous, 'tis a ſolemn Promiſe, *Heb.* ix. 28. *he ſhall appear*, and manifeſt in us experimentally that he gave himſelf for us, *to redeem us from all Iniquity, and purify us unto himſelf*, and then we ſhall be zealous of thoſe good Works taught us by the Grace of God; and we ſhall, with the holy Apoſtle, 1 *Cor.* xv. 10. give God the Glory, and ſay, *by Grace we are what we are*, (reſpecting our Advancement in Virtue) we have nothing of our own to boaſt of, but 'tis by this Grace of God in our Hearts, that we can thus come up in the Way of our Duty; and 'tis by this that we are enabled to wait patiently for Chriſt's Appearance to eſtabliſh his Kingdom in our Hearts; for the Kingdom of God is within, in our Hearts: And when he appears the ſecond time without Sin to Salvation, then he begins to eſtabliſh it there in us. Therefore this Grace of God is what we all ought to attend to and faithfully obey. For,

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'Tis no leſs than the Voice of the Son; 'tis the Son of God ſpeaking to us by the holy Spirit, for the *Grace of God* is the Manifeſtation of the Spirit, *which is given to every Man to profit withal*, 1 Cor. xii. 7. and 'tis called *Grace* becauſe 'tis a Favour of God to give it us; for the proper Signification of the Word *Grace* is *Favour*, and the Reaſon why it is called *Grace* is, becauſe we have *Angliciſed* or *Engliſh'd* the *Latin* Word *Gratia*, and inſtead of rendering it *Favour*, have render'd it *Grace*, and by Cuſtom have made it familiar to our Uſe, though not to every Man's Underſtanding. Having thus explained this Term *Grace*, I ſhall next ſpeak of the ſame Thing under the Denomination of the *Holy Spirit*, and ſhall endeavour to ſhew that it is by this that God ſpeaks to Mankind under this Goſpel Diſpenſation.

This appears evidently from our Saviour's own Words, when he ſays, *It is expedient for you that I go away: For if I go not away, the Comforter will not come unto you; but if I depart I will ſend him unto you. And when he, the Spirit of Truth, is come, he will guide you into all Truth.* This exactly anſwers to the Apoſtle's Deſcription of the Teaching of the Grace of God, *Tit.* ii. 11, 12. before mentioned, *He ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that he ſhall ſpeak: And he will ſhew you Things to come. He ſhall glorify me: For he ſhall receive of mine, and ſhall ſhew it unto you*, John xvi. 7, 13, 14. And this Spirit of Truth,

the Comforter, or Holy Spirit, *is to abide with us for ever*, Chap. xiv. 16.

Now let us take a ſerious View of this Paſſage. This Spirit of Truth (or Chriſt's own Spirit, for *I am the Truth*, ſaith he, *John* xiv. 6.) *ſhall ſpeak whatſoever he ſhall hear*; and if any ſhould object and ſay, *To whom ſhall he ſpeak?* To us, if we will but hear, according to the Apoſtle: *And he will ſhew us things to come*, as ſaith Chriſt. And again, *He ſhall receive of mine, and ſhall ſhew it unto you.* And that we may be encouraged to have regard to, and continual Dependence upon, this divine Inſtructor, our Saviour ſays, *I will pray the Father*, not that he may appear tranſiently and then be gone again, but that *he may abide with you for ever*, Verſ. 16. And in another Place he ſays, *Lo, I am with you always, even unto the End of the World*, Mat. xxviii. 20. This muſt be in the ſame manner by his Spirit in the Believers; for Chriſt himſelf is long ſince aſcended up into Heaven. Here then is our Encouragement; let us regard this in-ſpeaking Voice of the holy Spirit; this is what our Saviour bid his Diſciples wait for, *Acts* i. 4. *He being aſſembled together with them, commanded them that they ſhould not depart from* Jeruſalem, *but wait for the Promiſe of the Father*: Take notice, here 'tis called, not our Saviour's Promiſe only, but the Promiſe of the Father, *which ye have heard of me.* Then there's no room to doubt it, or deny it, as too many now do, becauſe of their Ignorance of it, if 'tis made by God through Chriſt:

Chriſt: However, ſo ſure it was that it came to paſs; and on the *Day of* Pentecoſt, *Peter being filled with the Holy Ghoſt*, extends it down to us, ſo that we need not doubt; for he ſays to his Auditory, *The Promiſe, even the Gift of the Holy Spirit* (or Holy Ghoſt, which is the ſame thing, only called by a *Saxon* Name) *is unto you, and to your Children*, (here is Encouragement) *and to all*, not to ſome only, or to a few ſelected ones, but to all *that are afar off, even to as many as the Lord our God ſhall call*, Acts ii. 38, 39. So then as we are all called, we are all included in this great and noble Promiſe; therefore let us bleſs God, and obey the Voice of his Son, by whom he now ſpeaks from Heaven in the Secret of our Hearts, and there diſcovers to us our States and Conditions; for tho' too few underſtand or will attend to this Voice, yet 'tis no leſs than the Spirit of the Son of God, that is come *to reprove the World of Sin*: This is his firſt Office, *John* xvi. 8. but if we believe on Chriſt, on his Power, and in this his Appearance, then this Spirit of Truth *will dwell in us, and abide in us*, John xiv. 16, 17. *and guide us into all Truth*, Chap. xvi. 13. *and whatſoever we ſhall ask in Chriſt's Name, that he will do for us*: And the reaſon why Chriſt will do it for us is, *That the Father may be glorified in the Son*, Chap. xiv. 13. Come then, if it be to the Glory of the Father for Chriſt to do for us, let us ask with all Boldneſs, without doubting or wavering; let us confeſs our Sins, and he will forgive us; let us ask for Strength to forſake our Sins, and he will grant

it to us: Of this the Apoſtle *John* was well aſſured when he ſays, *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins*, yea, and to do more for us too, if we do but confeſs them in Truth and in Sincerity, and ſteadily deſire to forſake 'em, *he will cleanſe us from all Unrighteouſneſs*. Do we want to be cleanſed? Then let us ask for that alſo; then we ſhall *become the Sons of God without Rebuke*, Phil. ii. 15. and when we are without Rebuke, then the Spirit will not come to reprove, but will be a *Comforter*; he will delight in us, and we in him; he will dwell in us, and we in him; he will abide in us, and we in him; and while we abide in him we ſhall not ſin; *Whoſoever abideth in him*, ſaith the holy Apoſtle *John*, *ſinneth not. Whoſoever ſinneth, hath not ſeen him, nor known him*, * 1 Epiſt. iii. 6. This is the Diſtinction that great Apoſtle makes between him that ſinneth not, and him that ſinneth: And again he ſaith, Verſ. 8. *he that committeth Sin is of the Devil*; but on the contrary, *Whoſoever is born of God doth not commit Sin*, Verſe 9. So eminently ſtrong and clear is this Diſtinction, and ſo well worthy of our Notice, that I hope it will be particularly regarded; and I earneſtly intreat we may give heed to the Voice of this holy Spirit, that he may delight to abide in us, and we may abide in him. And this is what every Goſpel Miniſter ought to direct People to believe in and wait for; and this is what the Apoſtles and Miniſters in the primitive Church

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* *See alſo* 1 Epiſt. i. 7. *and* Titus ii. 14.

turned People to, and perſwaded them to wait for, as clearly appears by that remarkable Paſſage in the Epiſtle to the *Theſſalonians*, where the Apoſtle ſaith, *Our Goſpel came not unto you in Word only, but in Power alſo, and in the Holy Ghoſt, and in much Aſſurance; as ye know what manner of Men we were among you, for your Sake*, (here he could appeal to them for his own and his Brethrens Behaviour) *and ye became Followers of us*, not of our Doctrine only, but *of us*, i. e. of our Practice, *and of the Lord*, i. e. of his Example, *having received the Word in much Affliction* of this World, but *with Joy of the holy Ghoſt*. Here they became Partakers of the holy Ghoſt as well as the Apoſtles; and the Effect was, that *ye were Enſamples to all that believe in* Macedonia *and* Achaia: And they became uſeful too, and preached the Goſpel; *For*, ſaith he, *from you ſounded out the Word of the Lord, not only in* Macedonia *and* Achaia, *but alſo in every Place your Faith to God-ward is ſpread abroad*; ſo that they were not obſcure, or their Lights hidden, but the Apoſtle ſays, *we need not ſpeak any Thing* in their Praiſe, *for they themſelves* (thoſe People abroad) *ſhew of us*, or declare unto and for us, *what manner of Entering in we had unto you, and how ye turned to God from Idols, to ſerve the living and true God, and to wait for his Son from Heaven*, (in his inward and ſpiritual Appearance) *whom he raiſed from the Dead, even Jeſus, who delivered us from the Wrath to come*, 1 Theſ. i. 5, 6, 7, 8, 9, 10. This was worth waiting for. Here the Son came the ſecond Time without Sin unto Salvation, and *delivered them from*

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the Wrath to come. A happy Redemption! I do moſt heartily wiſh that all People would wait to know the ſame; and then they would witneſs the great Apoſtle and High Prieſt of our Profeſſion, Chriſt Jeſus, to be their Miniſter and Teacher, and would delight to ſit under his Teaching. He it is that ſpeaks as never Man ſpake, for he ſpeaks with Authority, and aptly to our States and Conditions; for he knows our Hearts, and ſhews unto us our Thoughts; therefore *To Day, if ye will hear his Voice, harden not your Hearts,* as ſaith the Apoſtle, *Heb.* iii. but hearken to his bleſſed Voice in the Secret of your own Hearts; *Hear, and your Souls ſhall live,* was the Language of the Lord by the Mouth of his Prophet, *Iſaiah* lv. 3. and it is ſo ſtill; *and then I will make an everlaſting Covenant with you, even the ſure Mercies of* David, which will never fail, *and this is the Covenant that I will make with the Houſe of* Iſrael, (and if we are of the *Iſrael* of God, then 'twill be made with us too) *after thoſe Days,* or after the Diſpenſation of the Law is paſſed away, *ſaith the Lord; I will put my Laws into their Minds, and write them in their Hearts: And I will be to them a God, and they ſhall be to me a People;* a glorious Privilege! *and they ſhall not teach every Man his Neighbour, and every Man his Brother, ſaying, Know the Lord;* (here then they ſhall be drawn from having their Dependence on Man) *for all ſhall know me from the leaſt to the greateſt. And I will,* ſaith he, *be merciful to their Unrighteouſneſs, and their Sins, and their Iniquities I will remember no more,* take notice

notice of that, *Jer.* xxxi. 33, 34. and *Heb.* viii. 10, 11, 12. Therefore if any want to get rid of their Sins and Iniquities, let them come to the Lord. This is what he will do for every true Believer that comes to ſit under his Teaching, and waits upon him in Faithfulneſs, Truth and Sincerity, *He will write his Law in their Hearts, and put his Fear in their Minds, and be to them a God, and they ſhall be his People.* This is the Privilege of thoſe that put their Truſt in him; hereby it is that the Righteous are preſerved when Trials beſet them on every Hand; this was what the Prophet *Iſaiah* had in view when he ſays, *Even the Youths ſhall faint and be weary, and the young Men ſhall utterly fall: But they that wait upon the Lord ſhall renew their Strength: They ſhall mount up with Wings as Eagles, they ſhall run and not be weary, and they ſhall walk and not faint,* Iſa. xl. 30, 31. Come then ye exerciſed ones, for whom my Mind is at this Time engaged, draw near to God with a perfect Heart & in full Aſſurance of Faith; put your Truſt in him; caſt your Care upon him, for he careth for you: Ye ſee what Encouragement he hath given; what glorious and precious Promiſes he hath made, both by his Son and by the Mouths of his Servants. And *God is not a Man, that he ſhould lie, neither the Son of Man, that he ſhould repent: Hath he ſaid, and ſhall he not do it? Or hath he ſpoken, and ſhall he not make it good? Num.* xxiii. 19. Believe him then, ſtand in doubt no longer; ariſe, take Courage, *Greater is he that is in you, than he that is in the World,* 1 John iv. 4. Therefore, *fear not,*

'tis your Father's good Pleaſure to give you the Kingdom, Luke xii. 32. This is the Language of our dear Lord; take Courage by it; follow him, he hath trod out the Way, and is the Captain of our Salvation: *He was made perfect through Sufferings*, Heb. v. 8, 9. and ſo muſt we; but *if we ſuffer with him, we ſhall alſo reign with him*, Rom. viii. 17. we ſhall have a Crown, if we bear the Croſs; therefore don't ſhun the Croſs, let the World ſay what it will: Let us keep near to God who made us, and to Jeſus Chriſt who dearly bought us, and now kindly appears in our Hearts to redeem us; let us hearken to his Voice, embrace his Reproofs, and follow his Leadings, *he will conduct us in the Way of Righteouſneſs, in the midſt of the Paths of Judgment; and will cauſe thoſe that love him to inherit Subſtance; and will fill their Treaſures*, Prov. viii. 20, 21. This will be the Portion of all thoſe that put their Truſt in God. But to return,

My firſt Propoſition was, That the great End and Deſign of all *true Miniſtry* is to bring People to adhere to the Teaching of Jeſus Chriſt himſelf, who is the great Miniſter of the *Goſpel Diſpenſation*. This, I think, I have already in part proved, by ſhewing what was the Practice of the Apoſtles and Miniſters in the primitive Church: For I believe no ſerious Mind will deny, but that they acted conſiſtent with their Duty in this, as well as in every other reſpect. But yet to come a little cloſer to the Point, we find that the great Miniſter to the *Gentiles*, the Apoſtle

Apoſtle *Paul*, ſays, that his Commiſſion was to turn People *from Darkneſs to Light, and from the Power of Satan unto God*, Acts xxvi. 16, 17, 18. and this he did by preaching the Goſpel, which he elſwhere calls, *the Power of God unto Salvation*; and this Power, as it appears in Men, *reveals the Righteouſneſs of God to the Juſt, and the Wrath of God to the Unjuſt; for*, ſaith he, *I am not aſhamed of the Goſpel of Chriſt*; he was not aſhamed to own this Doctrine, That the Goſpel he endeavour'd to bring Men to was the inward Revelation of *the Power of God unto Salvation, to every one that believeth. For therein the Righteouſneſs of God is revealed, from Faith to Faith*, (that is, from one Degree of Faith to another, that) *as it is written, the Juſt ſhall live by Faith: But the Wrath of God*, which is the Portion of the Unjuſt, *is revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs:* Therefore have a Care of that. And how theſe Things are revealed, the Apoſtle fully declares in theſe Words, *That which may be known of God is manifeſt*, or made manifeſt, *in them; for God hath ſhewed it unto them*, Rom. i. 10, 17, 18, 19. From whence it is plain, 'twas a Revelation from God that the Apoſtle was commiſſion'd to preach, and not a Dependence on Men, or the Teachings of Men, without the Spirit; for if he had, how could he ſay, *We preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your Servants for Jeſus Sake*, 2 Cor. iv. 5. *For*, continues he, Verſ. 6, 7. *God, who commanded the Light to*

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ſhine out of Darkneſs, hath ſhined in our Hearts, and if any ſhould query, *What for?* He anſwers and ſhows the great End of this Illumination, *To give* us *the Light of the Knowledge of the Glory of God, in the Face,* or Appearance, *of Jeſus Chriſt.* And *we have,* ſays he, *this Treaſure in* our *earthen Veſſels, that the Excellency of the Power may be of God, and not of us.* Here then the Apoſtle ſhews what was his Commiſſion, and how far he obey'd it: And that he ſpeaks not for himſelf only, but in Behalf of his fellow Labourers alſo, is plain; for he does not ſay, *I preach not my ſelf,* &c. *I have this Treaſure,* &c. but *we* preach not our ſelves; and *we* have this Treaſure, *&c.* So that he makes it one common Concern with them all, reſerving no Exception. And we find the Care of the Apoſtle *John* was, when he wrote to the Churches to put them upon their Guard againſt *Seducers,* to refer them to this inward *Principle* that appears in Men as the only Preſervative againſt ſuch; for doubtleſs if he had known a better, he would have refer'd them to that; *But,* ſaith he, *let that therefore abide in you, which ye have heard from the Beginning.* (So that it is no new Doctrine, for they had heard it.) *If that which ye have heard from the Beginning ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father. And this is the Promiſe that he hath promiſed us, even Eternal Life. Theſe things have I written unto you concerning them that ſeduce you. But the Anointing which ye have received of him,* the Father, *abideth in you: and ye need not that any Man teach you,* take notice

of

of that, *but as the ſame Anointing teacheth you of all Things, and is Truth, and is no Lie: And even as it hath taught you,* (not one Time one Thing, and another Time another, but even as it hath taught you always) *ye ſhall abide in him. And now little Children, abide in him; that when he ſhall appear, we may have Confidence, and not be aſhamed before him at his Coming. If ye know that he is righteous, ye know that every one that doth Righteouſneſs is born of him,* 1 John ii. 24, to 29. This then was the Doctrine of thoſe great Apoſtles, and ought to be, and will be, the Doctrine of the Miniſters of our Day, who rightly ſucceed them.

And now to conclude, let me entreat all you that find any Stirrings or Motions of this *Principle* of *Life* in your own Hearts, to give diligent heed to them, and mind that *Principle*: The Call of this is that Voice by which God now ſpeaks to us from Heaven: Have a care that ye do not diſobey it, that ye do not refuſe it, for, *if they eſcaped not, who refuſed him that ſpake on Earth, much leſs then ſhall we eſcape if we refuſe him that ſpeaketh from Heaven.* Therefore turn your Minds inward unto it: Get into true Stillneſs: Endeavour to get your Minds compoſed: Retire from all Hurry and Commotion; *Commune with your own Hearts, upon your Beds, and be ſtill,* was the Advice of the Royal Pſalmiſt, *Pſal.* iv. 4. by which he ſhows the Neceſſity of Retirement and Self-examination; therefore according to this Advice, we ſhould ſeek Retirement, and commune with our own

Hearts, and when it ſhall pleaſe God to reveal his Son in us, let us not confer with Fleſh and Blood; let us not reaſon with that, or conſult the Eaſe of that; the Apoſtle *Paul* acted otherwiſe, tho' his Expectations in the World, and his Temptations to it were doubtleſs very great, he being in Eſteem with the High Prieſts and the Council of the *Jews*; but *when it pleaſed God to reveal his Son in him, immediatetely he conferred not with Fleſh and Blood; neither went up to* Jeruſalem to conſult the Apoſtles; *but went into* Arabia, which is a Sort of a Deſert Place, where he could be retired, *and after a while he came back to* Damaſcus, where he came to be more publickly known, *Gal.* i. 15, 16, 17. Here's a great deal of Doctrine in this, let us all endeavour to learn it, and let us retire and keep our ſelves ſtill till we be grown *ſtrong in the Lord, and in the Power of his Might.* There is in Religion as well as in Nature, firſt a Child's State, before the young Man's Strength and Elders Wiſdom can be attained; and we find Children, when they are young and helpleſs, have their Eyes to their Benefactors, and their Dependence upon thoſe who feed and conduct them; ſo ought we, when we are in that State ſpiritually. Therefore let us keep our Eye to Chriſt, and have our Dependence upon him, *who is mighty and able to ſave to the Uttermoſt all that come unto God by him,* Heb. vii. 25. This is *he that careth for us*; let us caſt our Care upon him: His Delight is to do us good: *And he will with-hold neither Grace, nor Glory, nor any good Thing from them that*

that walk uprightly, Pſal. lxxxiv. 11. Therefore let us have our Confidence in him, by depending upon the Revelation of his Spirit within to teach and lead us into all Truth neceſſary to be believed and Practiſed by his Diſciples and Followers. For tho' one may ſay *here is Chriſt*, and another, *there is Chriſt*, yet ſaith he, *follow them not*, *for the Kingdom of Heaven is within*, and where the Kingdom is, there will the King be found, and his Power be manifeſted for our Salvation.

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